إتحاف الخلان

بإطلاق وصف

كريم

على شهر رمضان

Gifting Friends

with the Liberty to
Describe the
Month of Ramaḍān
as being *Karīm*

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Translated from ajurry.com

Translator's Introduction

All praise is due to Allāh Who creates and chooses whatever He wills. May the *Ṣalāh* and *Salām* be upon our Noble Prophet, the chosen one Muḥammad and on his Family, his Companions and those who follow them in goodness until the Last Day. To proceed:

I present this translation as a gift to the English speaking Muslim community, just as the author presented the original article to the Arabic speaking Muslim community.

As the blessed month of Ramaḍān enters you will hear the Believers rejoice, giving glad tidings to one another saying: 'Ramaḍan *Mubārak*' and 'Ramaḍan *Karīm*'. And without doubt we will find those who wish good for their fellow Muslims advising them not to say: 'Ramaḍān *Karīm*' and when asked why they will state that Shaykh so-and-so or Ustadh so-and-so said that Ramaḍān *Karīm* is incorrect and does not make sense since *karīm* means generous and the month cannot be generous. But they cannot offer anything beyond that.

When researching this topic, I found the following article which I translated for those who cannot read and understand it in Arabic.

There is also a recent audio clip on YouTube from Shaykh Ṣāliḥ al-'Usaymī who concludes similar to the author of this article.

I know there will be some who stand behind the statement of their Shaykh or Ustadh where he disallows its use and there will be some who will take what is in this article and implement it. I would like them to remember that we need to be kind with one another in our differing.

I was one of those who regurgitated this position previously without digging deeper and hope the translation of this article might compensate for some of the mistakes I made with others in trying to "command the good and forbid the evil."

I ask anyone who finds any mistakes, whether they be typos or in the translation, to contact me by text and inform me of them.

I ask Allāh al-Jawād, al-Karīm to make this sincere for His sake and to accept it from me, as well as all of my actions. Surely, He is the One Who answers the supplications.

Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas
The one in need of His Lord's forgiveness
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28 Sha'bān, 1441
Kuwait

وصف الله سبحانه عددًا من مخلوقاته بالكرم فقال الله تعالى:

Allāh ﷻ described a number of His creations with *karam*. He ﷻ said:

(وَرِزْقٌ كَرِيمٌ)

"*Karīm* provisions"[1]

(مَلَكٌ كَرِيمٌ)

"A *karīm* Angel"[2]

(زَوْجٍ كَرِيمٍ)

"A *karīm* kind"[3]

(وَمَقَامٍ كَرِيمٍ)

"A *karīm* place"[4]

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[1] Al-Anfāl: 4, Al-Anfāl: 74, Al-Ḥajj: 50, AN-Nūr: 26, Al-Aḥzāb: 31, Saba: 4
[2] Yūsuf: 31
[3] Ash-Shu'arā: 7, Luqmān: 10
[4] Ash-Shu'arā: 58, Ad-Dukhān: 26

(وَأَجْرٍ كَرِيمٍ)

"A *karīm* reward"[5]

(رَبُّ الْعَرْشِ الْكَرِيمِ)

"Lord of the *Karīm* Throne"[6]

(وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا)

"We will enter them a *karīm* entrance"[7]

(وَقُلْ لَهُمَا قَوْلًا كَرِيمًا)

"Say to them a *karīm* word"[8]

(قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ)

"Say O Chiefs! here is delivered to me a *karīm* letter."[9]

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[5] Al-Aḥzāb: 44, YāSīn: 11, Al-Ḥadīd: 11, Al-Ḥadīd: 18
[6] Al-Mu'minūn: 116
[7] An-Nisā: 31
[8] Al-Isrā: 23
[9] An-Naml: 29

(لاَ بَارِدٍ وَلاَ كَرِيمٍ)

"(That shadow) neither cool, nor *karīm*"[10]

(رَسُولٍ كَرِيمٍ)

"A *karīm* Messenger"[11]

وأصل معنى هذا الكلمة: الشرف.

The origin of the meaning of this word is: Sharaf (noble).

قال ابن فارس في مقاييس اللغة: (5/171-172)

Ibn Fāris ﵀ said in *'Miqyās al-Lughah'*: (5/171-172)

(كرم) الكاف والراء والميم أصلٌ صحيح له بابان: أحدهما شَرَفٌ في الشَّيء في نفسِه أو شرفٌ في خُلُق من الأخلاق. يقال رجلٌ كريم، وفرسٌ كريم، ونبات كريم. وأكرَمَ الرّجلُ، إذا أتَى بأولادٍ كرام. واستكْرَم: اتَّخَذَ عِلْقاً كريماً. وكَرُم السّحابُ: أتَى بالغَيث. وأرضٌ مَكرَمةٌ للنَّبات، إذا كانت جيِّدة النبات. والكَرَم في الخُلْق يقال هو الصَّفح عن ذنبِ المُذنب. قال عبدُ الله بنُ مسلِم بن

[10] Al-Wāqi'ah: 44
[11] Ad-Dukhān: 17, Al-Ḥāqqah: 40, At-Takwīr: 19

قُتيبة: الكريم: الصَّفوح. والله تعالى هو الكريم الصَّفوح عن ذنوب عبادِه المؤمنين.

K-R-M: it has two correct origins. One of them is nobility in something in and of itself or nobility in a characteristic from characteristics. It is said: A *karīm* man, a *karīm* horse, *karīm* plants, the man did *karīm* if he comes with *karīm* children. *Istakram*: he took a *karīm* precious object. *Karam* of the clouds when they bring rain. The earth is *mukarramah* with plants if its has good plants. (The other origin of) *karam* is manners, it is said: he pardons wrongs of the wrongdoer. 'Abdullāh ibn Muslim ibn Qutaybah said: *Karīm* is pardoning and Allāh is *Karīm*, pardoning the wrongs of His believing worshippers.

وإذا نظرنا في عدة آيات من كتاب الله سنرى أنه وإن اختلف السياق فأصله الشرف.

If we were to look at a number of Āyāt from the Book of Allāh we would see that, even if the context differs, then the origin of it is: nobleness.

وسأكتفي بنقل واحد من كتاب عظيم وهو كتاب (تأويل مشكل القرآن) لابن قتيبة رحمه الله حيث قال:(494)

I will suffice by mentioning one instance from a tremendous book and it is '*Ta'wīl Mushkil al-Qur'ān*' by Ibn Qutaybah ﵀ where he said (494):

الكريم: الشريف الفاضل،

Al-Karīm: Noble, Virtuous

قال الله تعالى (إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ) أي: أفضلكم.

Allāh ﷻ said: **"Indeed the most *karīm* of you with Allāh is the one with the most *taqwā*,"** meaning: the best of you.

وقال: (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ) أي: شرفناهم وفضلناهم.

And He said: **"Indeed we were *karīm* to the children of Ādam,"** meaning we honored them and favored them.

وقال حكاية عن إبليس: (أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) أي: فضلت.

And He said, quoting Iblees: **"Do You see this one who You were *karīm* to over me,"** meaning gave him virtue over me.

وقال: (إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ) أي: فضله.

And He said: **"When his Lord tries him by being *Karīm* to him,"** meaning gives him honor.

وقال: (رَبُّ الْعَرْشِ الْكَرِيمِ). أي: الشريف الفاضل.

And He said: **"Lord of the *Karīm* Throne,"** meaning noble and virtuous.

وقال: (وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا) أي: شريفًا.

And He said: **"We will enter them a *karīm* entrance,"** meaning: noble.

وقال: (إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ) أي شريف لشرف كاتبه، ويقال: شريف بالختم.

And He said: **"Here it is delivered to me a *karīm* letter,"** meaning due to the nobility of the one who wrote it; and it is said: noble with its finality.

والكريم: الصفوح. وذلك من الشرف والفضل. قال الله عز وجل (فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ) أي: صفوح. وقال (ما غرك بربك الكريم) أي الصفوح.

Karīm also means ready to forgive and that is part of nobleness and virtue. Allāh ﷻ said: **"Indeed my Lord is Rich and *Karīm*,"**[12] meaning pardoning. He said: **"What has made you careless about your Lord, the *Karīm*,"**[13] meaning: pardoning.

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[12] An-Naml: 40
[13] Al-Infiṭār: 6

والكريم: الكثير الكرم قال الله تعالى: (وَرِزْقٌ كَرِيمٌ) أي: كثير.

Al-Karīm means lots of *karam*. Allāh ﷻ said: **"A *karīm* provision,"** meaning: a lot.

والكريم: الحسن، وذلك من الفضل. قال الله تعالى: (أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ) أي: حسن. وكذلك قوله: (مِنْ كُلِّ زَوْجٍ بَهِيجٍ) أي: حسن يُبتهج به. وقال تعالى: (وَقُلْ لَهُمَا قَوْلًا كَرِيمًا) أي: حسنًا. وهذا وإن اختلف، فأصله الشرف.

Al-Karīm means good which is from *faḍl* (grace, virtue and favor). Allāh ﷻ said: **"Do they not observe the earth, how much of every kind of *karīm* we cause to grow therein?"**[14] meaning: good. Likewise, His statement: **"... of every kind of *bahīj*,"**[15] meaning: lovely things that cause delight. The Most High said: **"And address them with *karīm* speech,"**[16] meaning: good. Even if the exact meanings differ their origin is nobleness. [End of quote from Ibn Qutaybah.]

قلت: فظهر من كلام هذا الإمام رحمه الله أن الكريم يأتي على عدة أوجه وهي:

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[14] Ash-Shua'rā: 7
[15] Al-Ḥajj: 5, Qāf: 7
[16] Al-Isrā: 23

I say (the author of this article): So it is clear from the speech of this Imām (Ibn al-Qutaybah) ﵀ that *karīm* comes in a number of ways. They are:

(الشريف-الفاضل-الحسن-الصفوح-الكثير.)

Sharīf: noble, *Fāḍil*: virtuous, *Ḥasan*: good, *Ṣufūḥ*: pardoning, K*athīr*: abundant.

وزاد ابن الجوزي في نزهة الأعين (522) معنىً سادسًا وهو: المتكبر. كما في قوله تعالى

Ibn al-Jawzī ﵀ added a sixth meaning in *'Nuzhat-ul-A'yun'* (522) which is: proud as comes in the Most High's statement:

(ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ). وزاد أيضًا (التقي) كما في قوله تعالى: (كِرَامًا كَاتِبِينَ).

"Taste you (this)! Verily, you were (pretending to be) the mighty, the *karīm*."[17] And he added (another meaning): obedient and pious like in the Most High's statement: **"*Kirāman* scribes."**[18]

[17] Ad-Dukhān: 49
[18] Al-Infiṭār: 11

(كِرَامٍ بَرَرَةٍ). ثم استدرك فقال: ولو ألحق هذا القسم بالأول كان حسنًا.

"*Kirām* and obedient."[19] Then he commented: If he had attached this part with the first it would have been good.

والقسم الأول هو (الفاضل). راجع كلامه في نزهة الأعين ص-521 522).

The first section being *al-fāḍil* (virtuous). Refer to his speech in *'Nuzhat-ul-A'yun'*, page 521.

قلت:

I say (the author of this article):

في قوله تعالى (قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ).

The statement of the Most High: **"Say O Chiefs! here is delivered to me a *karīm* letter."**

قال البغوي في معالم التنزيل (3/ 416): (...وروي عن ابن عباس: "كريم"، أي: شريف لشرف صاحبه).

[19] 'Abasa: 16

Al-Baghawī ﷺ said in *'Ma'alim at-Tanzll'* (3/416): "…It is narrated that Ibn 'Abbās ﷺ explained *karīm* as: noble due to the nobility of the one who wrote it."

قال ابن كثير (6/ 188): (تعني بكرمه: ما رأته من عجيب أمره، كون طائر أتى به فألقاه إليها، ثم تولى عنها أدبًا. وهذا أمر لا يقدر عليه أحد من الملوك، ولا سبيل لهم إلى ذلك، ثم قرأته عليهم).

Ibn Kathīr ﷺ said (6/188): "What is meant by the letter's being *karīm* is: the wondrousness of it that she had seen. It was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. There is no way for them to do that. Then she read it to them."

قال الشوكاني في فتح القدير (4/ 181): (ووصفت الكتاب بالكريم لكونه من عند عظيم في نفسها إجلالا لسليمان وقيل وصفته بذلك لاشتماله على كلام حسن وقيل وصفته بذلك لكونه وصل إليها مختوما بخاتم سليمان وكرامة الكتاب ختمه كما روي ذلك مرفوعا).

Ash-ShawkānI ﷺ said in *'Fatḥ al-Qadīr'* (4/181): "She described the latter as *karīm* because it came from someone who is great himself out of respect for Sulaymān عليه السلام. It is also said that she described it like that since it contained good speech. It is also said that she described it as such since it arrived to her sealed

with the seal of Sulaymān ﷺ and the *karāmah* of a letter is its seal as it was narrated in *marfū'* form."

وقال ابن سعدي رحمه الله في تفسيره: أي جليل المقدار.

Ibn as-Sa'dī ﷺ said in his *'Tafsīr'*: "Meaning: great importance."

وقد استخدم هذا التعبير (شهر كريم) عدد من أهل العلم منهم:

A number of people of knowledge have used this phrase: "a *karīm* month." From them:

الإمام محمد بن عبد الوهاب في فتاويه (2/ 193) في خطبة جمعة قال: (واعلموا أنه قد نزل بساحتكم شهر كريم، وموسم عظيم).

The Imām Muḥammad ibn 'Abdul-Wahhāb ﷺ in his *'Fatāwā'* (2/193). In a Jumu'ah khuṭbah he said, "Know that a *karīm* month has descended upon you, a tremendous season."

الشيخ العلامة محمد بن إبراهيم في فتاويه (4/ 14) حيث قال: (وينبغي للإنسان الاستكثار من صدقة التطوع أيضاً في هذا الشهر الكريم والموسم العظيم).

The Shaykh, the 'Allāmah Muḥammad ibn Ibrāhīm ﷺ said in his *'Fatāwā'* (4/14), "It is also incumbent on the people to increase

in giving voluntary *ṣadaqah* in this *karīm* month and tremendous season."

وقال في (4/ 207): (قد نزل بساحة المسلمين شهر كريم وموسم عظيم).

He ﷺ also said (4/207), "A *karīm* month and tremendous season has descended on the scene of the Muslims."

وقال ابن سعدي في مجموع الخطب النافعة ضمن المجموع (23/ 62): (واعلموا أنه قد أظلكم شهر عظيم، وموسم مبارك كريم...). وفي عدة مواضع من خطبه كما في.(23/ 323)

Ibn as-Sa'dī ﷺ said in the collection of beneficial sermons inside *'Al-Majmū''* (23/63), "Know that a tremendous month has covered you, a blessed *karīm* season…"

والشيخ العلامة ابن باز في عدة مواضع من فتاويه وخذ على سبيل المثال:

The Shaykh, the 'Allāmah Ibn Bāz ﷺ used this phrase in a number of places in his *'Fatāwā'*. For example:

في (11/ 334): (وحتى يفوز الجميع بالأجر العظيم في هذا الشهر الكريم).

(11/334): “Until everyone achieves a tremendous reward in this *karīm* month.”

وفي (15/ 48): (ولاسيما في هذا الشهر الكريم؛ لأنه شهر عظيم تضاعف فيه الأعمال الصالحات).

(15/48): “Especially in this *karīm* month, because it is a tremendous month in which the good deeds are multiplied.”

واستخدمها الشيخ ابن عثيمين نفسه رحمه الله ففي المجلس الأول ص (4) قال رحمه الله: (لقد أظلنا شهر كريم وموسم عظيم).

Shaykh Ibn ‘Uthaymīn ﷺ himself used it in *‘Al-Majlis al-Awwal’*, page 4. He said ﷺ, “Indeed, a *karīm* month and tremendous season has covered you.”

وفي المجلس الثامن والعشرون قال رحمه الله: (إن شهركم الكريم قد عزم على الرحيل).

In *‘Al-Majlis ath-Thāmin wal-‘Ishrūn’* he ﷺ said, “Indeed, your *karīm* month is determined to leave.”

وفي خطب الشيخ (الضياء اللامع) استخدمها في عدة مواضع.

In a khuṭbah entitled: *‘Aḍ-Ḍiyā al-Lāmi’’* he ﷺ used it a number of times.

وفي فتاوى الصيام.(17)

He ﷺ also used it in his *‘Fatāwā aṣ-Ṣiyām’* (17).

وهناك أسئلة عرضت على اللجنة الدائمة وفيها –أعني السؤالات– وصف الشهر (بالكريم).

There are questions presented to the Permanent Committee, many questions, in which the month is described as *karīm*.

ففي فتاوى اللجنة الدائمة المجموعة الأولى(5/393)

See the first collection of *‘Fatāwā’* of the Permanent Committee (5/393).

وفي فتاوى الجنة أيضًا المجموعة الثانية.(2/224)

See also in the second collection of their *‘Fatāwā’* (2/224).

هذا ووفق الله الجميع لما يحبه ويرضاه.

This is what I present and may Allāh ﷻ give everyone success to do what He loves and what pleases Him.